

The Brooklyn Jewish Center Review

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ENGLISH HISTORIAN

SEPTEMBER

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THE SHOFAR'S CALL TO JEWISH DUTY—A ROSH HASHONAH MESSAGE

AT no time in the last few centuries was the blast of the Shofar so meaningful to the Jew as it shall be this Rosh Hashonah. According to Jewish teaching the origin of the Shofar is linked with that grand Biblical epic of the sacrifice of Isaac. It was the summons to Jewish sacrifice in behalf of Jewish ideals. Alas, the Jew, in most lands, is again called to the *Akedah*—to the altar of sacrifice. Nazi Germany has set the pace,—and the Nazis are gleefully being followed in their devilish works of hate by disciples in other lands. In these tragic times, the Shofar calls to us: "To your trenches, O Israel! Back to your fortresses of spiritual life! Back to the Torah and to the Ideals of the Torah!" These are our only weapons. Without them we fail; with them we are invincible!"

May the New Year bring to us and to all Israel life and strength, peace and blessedness, and above all, the realization of the great responsibility that rests upon each and every one of us to live for Israel, for Israel's Torah, and for Israel's God.

WE ARE BECOME ORPHANS and FATHERLESS

NO words can more adequately describe the feelings of the Jews throughout the world on learning the sad news of the death of Chief Rabbi Abraham Isaac Kook, of Palestine, than these words of the author of Lamentations: "We are become orphans and fatherless!" For Rabbi Kook was the spiritual father not only of Palestine Jewry, but of the Jewries throughout the world. By his great intellect, by his vast knowledge of all Jewish sources, by his serene wisdom, and above all, by his unbounded love for the Jewish people and for Eretz Israel, he won the esteem of all Jews regardless of party or faction. He was one of the spirit-

ual giants in Jewish history, one who exerted an influence in our day comparable to that enjoyed by the great rabbinic masters in ages gone by. Palestine will miss him sadly, for he too was a *Chalutz* in the truest sense of the term, a pioneer builder of the spirit of Israel in the land of Israel.

—I. H. L.

AMERICAN DISCRIMINATIONS and GERMAN OUTRAGES

RECENTLY Westbrook Pegler, the columnist of the Scripps-Howard newspapers, wrote a piece—published in the *World-Telegram* in New York—denouncing the agitation for an American official protest against the Nazi outrages.

Pegler is no defendant of the Nazis, but he felt that before protesting the actions of other nations Americans should look into their own affairs.

"For the atrocities which might be cited against the Nazis," he wrote, "the Nazis, in retaliation, might be able to dig up chapter and verse on some exceedingly interesting butcheries performed on members of the American community by Americans with the approval of local public opinion and without stirring the forces of the law to action. There are more human beings reduced to the status of outcast in this country than in Germany and the Jews, themselves, can hardly be oblivious of certain discrimination, social and otherwise, among their American neighbors. . . ."

"It is doubtful that the Nazis in their concentration camps can have out-awfulled the atrocities which occurred in the turpentine camps of Florida and on the peon farms of Georgia a few years ago or the cases of the Negro prisoners in one or the other of the Carolinas last winter. The Negroes, it may be recalled, were locked up in a bare shack in cold weather, frozen, lost their feet and were finally held to blame on the ground that they had wrapped their legs in spiral puttees which stopped their circulation.

"There is much home work to be

done before the United States will be qualified to act as critic-in-chief of the world in general."

This is an argument that has been brought up frequently by liberal-minded people and its effect is insidiously damaging because it seems so plausible.

But there is an answer that should be acknowledged once for all as liquidating all such reasoning.

The answer is this: the violent discrimination and mistreatment of the negro is restricted to the South; the chain-gang outrages are restricted to Georgia; both are manifestations of a certain section of the population, as are any other American racial or social injustices which the world might point at.

But the difference between these sins and the outrages committed by the Nazis is that the Nazi outrages are official. The Nazi racial and religious policies are part of the governmental program; Negro discrimination in America is not.

Nothing more need be said of the situation. It is often difficult for a country to control every community within its borders. But a country has no defense when it legalizes injustices.

Whenever this wash-your-own-linen-first argument comes up this fact should be remembered.

—J. K.

THE PALESTINE-GERMAN TRANSFER AGREEMENT

LACK of comprehensive information on how the transfer agreement between the third Reich and the Zionist authorities has been consummated, makes a fair evaluation impossible. Little has been reported on the subject at the Zionist Congress in Lucerne. Criticism however has been heard and demands were made by some to nullify this agreement because of the organized boycott on German merchandise.

Most of those critics know nothing whatever of the percentage of Jewish lives and Jewish properties saved by this arrangement.

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Recent observations indicate a great expansion of economic activity and an unprecedented increase in Jewish immigration into Palestine. The volume of this immigration in the last two years has been estimated to exceed twice the aggregate number of Jewish immigration into all other countries. The influx of German Jews into Palestine, according to Dr. A. Rupin, the economic expert of the Zionist Organization, was a chief and important factor in the rapid economic development of that country and has in a large measure expanded its economic absorptive capacity.

Thirty per cent of all the new industrial enterprises in Palestine during the last two years have been developed by German Jews, who are a class of immigrants possessing great industrial and commercial ability, energy, resourcefulness and initiative. They have brought into Palestine an aggregate capital of approximately forty million dollars. Twenty five per cent of those immigrants have taken to agriculture and were placed in the various newly established agricultural settlements all along the length and breadth of the land.

Without the transfer agreement, this immigration would have been hardly possible, if not altogether impossible.

Those of us believing in true Herzlian Zionism, that our energies and activities should be equally directed and distributed between the work for Palestine and that of the *diaspora*, feel that the transfer agreement is a moral and necessary act. It salvages Jewish lives and Jewish capital from the assault of Nazidom.

It therefore seems to me that the agreement should be looked upon in the light of Jewish protection rather than in the light of a Nazi benefaction.

Some of the critics who consider this pact a breach of ethics, a stigma upon the leaders of the Zionist organization, forget that the boycott on German goods was organized by the foremost Zionist leaders, both in America and in other countries, that this very boycott was intended against German merchandise but not against German Jews, and that it was only to enable thousands of German Jewish men, women and children to start life anew and give them an economic opportunity, did we make ourselves a party to a deal with the present German government.

No program could more effectively destroy the Jewish merchant and Jew-

ish business in Germany than the Nazi government policy which has been made effective among the sixty million non-Jews, whose needs originally created the Jewish merchant class. It appears that there is no salvation for the Jewish merchant in Germany except in escape.

This escape is rendered possible by the transfer agreement made between the German government and the Zionist authorities charged with the duty of settling German Jews in Palestine.

—Dr. Jos. Feldman

WHAT DOES THE AMERICAN JEW READ?

WE are naturally concerned with reading matter of Jewish content. This query is occasioned by the recent demise of the *Jewish Daily Bulletin*. Some of us still recall the exciting news of the publication of an enlarged *Daily Bulletin* on January 16, 1934. No less a personage than Prof. Albert Einstein was called upon to set the first lines of type of the "only Jewish daily in English". At the editorial helm stood that trained and famed journalist, the late Herman Bernstein. The list of contributors to the daily included famous writers of this and other countries. And, yet, after a brief struggle it passed out of the picture. The announcement of its extinction left American Jewry cold and seemingly unconcerned. We are not attempting to find the reason for its short lived existence. Many reasons are given for it. The fact, however, remains that four million Jews in America were not sufficiently interested to read or to support the only attempt to furnish American Jewry with a daily publication in the English language.

Nor is the situation more encouraging when one surveys other Jewish publications in this country. The Yiddish dailies are still holding their own, although there is no dearth of prophets among us who will tell you that their days are numbered. The Yiddish book is in a deplorable state. The only books published are those financed by

their proud authors. Anglo-Jewish weeklies and monthlies are struggling for existence due to lack of readers. Jewish life is pulsating with breath-taking news, but the Jewish reader takes no trouble to find out about it. He is content, it seems, with the meagre items that filter through the English dailies.

It would be a most interesting study if someone would take it upon himself to discover what Jewish reading matter the American Jew is really interested in. Or perhaps he is not interested in any?

TURNING HOMEWARDS

IT is said that Dr. Theodor Herzl once remarked, in effect: that Antisemitism was chiefly responsible for the solidarity of the Jew and for his continued existence through generations. Paradoxical as it may sound, the greater the desire to crush and to annihilate all Jews, the stronger becomes each Jew's will to live and to fight for the rights of his people.

We observe this truth in our own days. Hitlerism with its preaching of race hatred has accomplished wonders in cementing the spirit of race consciousness among the Jews. Many among us, hitherto lukewarm to anything that had a semblance of Jewishness, are beginning to feel a desire to come back to the fold and to associate themselves with things Jewish.

There are undoubtedly tens of thousands of such among our people in every community. They are literally on the threshold, waiting to be called in, anxious to affiliate themselves with some organization, some group or movement, where they may feel themselves at home as Jews.

The field is open. All that is necessary is to do some real missionary work. Those of us who are Jew conscious owe it to ourselves to extend to these men and women the warm hand of brotherliness by giving them the opportunity to join the ranks of some group in Jewish life.

Members of the Center should take upon themselves the duty of enrolling their friends or neighbors as members of our institution. They will thus help them to become an integral part of one of the finest and most alert Jewish institutions in this country.

—J. G.

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HOW JEWISH ARE THE ETHIOPIANS?

By EMANUEL M. EDELSTEIN

THE attention of the world is focused upon the north-eastern portion of Africa, known in geography as Abyssinia and officially designated by the rulers of that land as Ethiopia. For centuries little more than a name this country is now perhaps destined to change the map of Europe. To those, however, who read the Bible and are acquainted with ancient history, Ethiopia, or its Biblical equivalent, Cush, at once brings to mind many episodes from Jewish history, passages from the prophets, which indicate that Ethiopia was once a powerful kingdom and frequently came in peaceful contact with the Jews of Palestine. Il Duce is fond of reminding his countrymen that they are descendants of the ancient Romans. If so, the history of Haile Selassie, Emperor of Ethiopia, is at least a thousand years older.

The beginnings of Ethiopia, like those of Rome or Egypt are wrapped in obscurity and legends. The first mention of Cush not as the son of Noah but as a name of a land appears in the Bible in Genesis chapter 2: "And the name of the second river is Gihon (Nile), which compasseth the whole land of Cush." Then again in Numbers, chapter 12: "And Miriam and Aaron spoke against Moses because of the Cushite woman, whom he had married". This latter statement would seem to indicate that during Israel's wanderings in the desert Ethiopia was already a well-established kingdom, similar to Egypt, or at least to Midian. An indication of the real greatness and power of Ethiopia in Biblical times we find in the following passages from the prophet Isaiah Chapter 18: "Ah, land of the buzzing of wings"—referring to the sail-vessels—"which is beyond the rivers of Ethiopia, that sendeth ambassadors by the sea, even in the vessels of papyrus upon the waters". Again in Ch. 20: when Isaiah admonishes his people for seeking assistance against Assyria not from God but from Egypt and Ethiopia, he concludes his prophecy: "and they shall be dismayed and ashamed, because of Ethiopia their expectation, and of Egypt their glory". We also find mention about Ethiopian warriors in Jere-

miah Ch. 46: "Pounce, ye horses, and rush madly, ye chariots; and let the mighty men go forth: Cush and Put, that handle the shield".

The foregoing quotations furnish ample reason to believe, as stated before, that Ethiopia was in Biblical times a rich and strong kingdom, and that because of her friendly associations with Palestine she acquired from the latter country many customs and modes of living, as well as certain characteristic forms of speech, as we shall presently point out.

THE Ethiopian rulers contend that they are descendants in a straight line from King Solomon. This belief has its basis in the story told in First Kings, Chapter 10, of the visit of the Queen of Sheba to Palestine to ascertain the wisdom of Solomon by asking him "hard questions or riddles". (The Jewish legend has it that Sheba is synonymous with Kitor, meaning dark, hence equal to Ethiopia, which in Greek translation means swarthy-faced). There are quite a number of fascinating stories and fairy-tales woven around this famous meeting of two rich and wise rulers. But to quote the Bible again: "And Solomon told her all her questions; there was not anything hid from the King which he told her not. . . . And she gave the King a hundred and twenty talents of gold, and of spices very great store, and precious stones. And King Solomon gave to the Queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty".

The Ethiopians elaborate on this tale and add that during their Queen's sojourn in Palestine the rulers of the two lands fell in love with each other, and that a son was born to them named Menelek (or Ibn el-Hakim, the Son of the Wise-man). A problem arose as to the future upbringing and education of this prince: the Jews objected to sending Solomon's son to grow up among the idolatrous Ethiopians, and the Queen claimed her mother's right to her son. A compromise was then affected. The royal child was permitted to leave with Sheba, but accompanied by the most distinguished son from every tribe in Israel, and by

the priest Azariah, son of the High-Priest Zadok. These were sent to live in Ethiopia so that the Jewish education of the Prince would be assured. The legend also has it that Solomon gave to Menilek a duplicate of the Holy Ark (*Tabot* in Ethiopian, which corresponds to the Hebrew word *Teba*, meaning ark), containing a transcript of the Law of Moses, thereby fulfilling the command expressed in Shema: "And thou shalt teach them (the words of the Law) diligently unto thy children". According to the Ethiopian tradition the original tabot or ark brought by Menilek is still preserved and kept hidden in Debra Zion (Tura Zion, mountain of Zion), until it shall be restored to its proper place in the future temple of Jerusalem.

THERE is no complete, authentic story of Ethiopia and it probably will never be written because its own literature, old as well as new, is very meagre and no traces of ancient activities are to be found anywhere in the land. Roughly, however, it may be assumed that the Ethiopians were always a warring nation. They were once conquered by the Egyptians, but in the eleventh century B. C. the Ethiopians threw off the yoke of Egypt and three centuries later actually held Egypt as a conquered land for some time. Since then Ethiopia has had a great many internal wars and strifes, mostly on account of religious differences between the various tribes inhabiting Ethiopia. All the greatest Ethiopian Kings have been adherents of the Coptic Christian church of Egypt, but there were also Moslem as well as Jewish rulers. In about 1000 A. D. a Jewish princess, Judith, conceived the plan of imprisoning all the members of the royal family and of establishing herself in their stead. Her plan succeeded and she reigned for forty years, transmitting the crown to her descendants. Only in the year 1268 was the kingdom restored again to the royal house.

The term Abyssinia is derived from the Arabic word Habesh, "mixed", and was a mock name applied by the Arabs to the heterogeneous inhabitants of Ethiopia. The estimated population of about 6,000,000 natives, comprising the empire, are mostly of the Hamitic family, which has occupied this region

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from the remotest times, though the higher classes are now strongly Semitized. Many of the people are of a distinctly negroid type. The majority, however, may be described as a mixed Hamito-Semitic people, who are in general well formed and handsome, with straight and regular features, lively eyes, hair long and straight or somewhat curled and, in color dark olive, approaching black. They still speak rude dialects of the old Hamitic tongue, but the official language and that of the upper classes, as well as the written medium of expression, is of Semitic origin, known as Geez. Haile Selassie always begins his conversations with the famous Hebrew phrase "Shalom Aleichem", "Peace be unto you." The word God is a much used term of Ethiopian speech. Even the beggar in the street excuses himself with the remark: "God has given us speech for the purpose of begging".

Among the various groups living in Ethiopia there is one known as the Khamantas. The origin of their name is based on the following story: The King of Tigre, soon after his conversion to Christianity, invaded Amhara. He met a people who were neither Pagans nor Christians. When asked about their religious beliefs the people laconically answered: "Kam Anta" (In Hebrew—Kmo Atta), as thou. Hence, their present name Khamantas. They are an industrious, energetic and active

race, residing in districts where they have fine pastures for their cattle and very fertile soil. The striking Jewish features of many among them lead travelers to credit the report which assigns to them a Jewish origin.

King Theodorus, one of the strongest rulers in Ethiopia at the beginning of the 19th century, called a special meeting of his Grand Council, intending to propose that the Khamantas be compelled to accept Christianity. Several chiefs pointed out to the King that this humble race might become so proud of their being Christians that they would refuse to bring fuel wood to Gondar. The project was at once abandoned.

THE Ethiopians are very fond of reciting in great detail the wise verdict and decisions of their rulers, which remind us of similar stories about King Solomon. Once, the story goes on, a peasant was accidentally killed by a company of soldiers. When the case came for trial before the King, he acquitted the soldiers to the great dismay of the populace. The King then said: "Since it is impossible to prove with certainty who the actual murderer was, you must either kill me, the father of every soldier, or else accept a ransom." All applauded the magnanimity of the sovereign and dispersed with great pride in his wisdom.

The Ethiopian laws governing murder cases bear striking resemblances to those mentioned in the Bible. When a man is convicted of murder, he is handed over to the relatives of the deceased (*Goel ha-Dam*, the avenger of the blood), who may either put him to death or accept a ransom. If the murderer does not possess the requisite amount, he is chained to a relation of the deceased, and obliged to beg till he has collected the stipulated sum. In many cases the murderer may elude the violent rage of his pursuers by taking refuge in a church (similar to the "taking hold of the Altar"), or he may retire, if he is swift enough, to another province, the boundaries of which are well defined, in imitation of the Hebrew "Cities of refuge". The avengers of blood dare not pass these boundaries with hostile intent, and the murderer stays there until the priests may negotiate with the relatives of the deceased.

One day an interesting case came before the present ruler of Ethiopia. A young girl was strolling in the streets of Adis Ababa, the capitol of the country. A man who was gathering

fruit in the top of a tree slipped, fell on the girl and killed her. The family demanded a life for a life. Haile consented, but on condition that the girl's father kill the man in the same manner that he killed the girl. The family then concluded it would rather accept a ransom.

The funeral ceremonies and the mourning of the bereaved in Ethiopia also have many Jewish characteristics. The corpse is washed and dressed in white, the priests meanwhile chanting portions of Psalm 119. One of the priests on the receipt of a coin formally absolves the deceased, similar to the Jewish *Eil Malei Rachmin*. After the body is lowered into the grave the concluding verses of the above chapter are chanted and the mourners now retire to the home of the deceased, where every morning for a whole week a wailing ceremony is repeated (sitting *Shizuh*). During this period the friends and neighbors of the bereaved consider it a good and meritorious act to provide all the wants of the mourners. At the expiration of a month the Tascar (*Yizkor*), or banquet for the dead is celebrated. The commemorative feast is repeated once every twelve-months (*Yahrzeit*).

In general, the religion of most of the Ethiopians is of a primitive and superstitious nature. They believe in a supreme Being and the existence of a future state. The Aboona, or High-Priest, is a representative of God on this earth and his word is law to every Ethiopian.

There is a tribe living now in Ethiopia, who should command the particular attention of the Jews. Reference is here made to the Falashas. The

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ROSH HASHONAH

By IYDA H. LEVITT

A year is begun with the quiet
Solemnity due the event,
And shackles which bound us so cruelly
To old years with old sorrows, are rent.
The hopes which make life worth the living,
With courage to stay and to win,
Warm visions of gladness and beauty,
Obliterate thought of all sin.
The soul is convened with the body,
The follies of time are rehearsed.
The joys of the year are recounted,
And wounds of each yesterday nursed.
Our failures are gone forever
Into the abyss of the years
In hand with the spectre of sorrow
And all its adhering small fears.
The year that began in the twilight,
At dawn brought us strength and
new hope,
And Prayer lent the work of tomorrow
A deep and a reverent scope.

MADHOUSE RELIGION

By NATHALIA CRANE

THERE is news of a madhouse religion,
Where a god does a goosetep or two;
Where Hitler's a babe in a cradle
And the devil is any poor Jew.
The Bible remodeled in Prussia,
The sepulchre copied in tin
With Nazareth Unter der Linden
Jerusalem known as Berlin.

(On a visit to the Brooklyn Jewish Center some time ago the father of the young poetess who has received so much attention revealed that her mother was Jewish.—Editor.)

MEN and WOMEN of the ZIONIST CONGRESS – WE SALUTE YOU!

By HARRY A. HARRISON

MEN and women of the World Zionist Congress—I, and millions of other Jews all over the world, salute you! Long may you flourish amid your loved ones to whom you have just returned, like the green bay tree! Now, not for nothing do we call down the blessings of Heaven upon you. But you have wrought better than you knew—aye, better than we had dared to hope. For this, we are indeed grateful.

Frankly, even before the Shekel campaign started in June, we ordinary Jews—we rank and file Zionists—looked forward with annoyance and aversion to a campaign of parties in Israel. Why must there be warring groups in such a grand, ennobling cause—in the rebuilding of Palestine as a homeland for a people that has been forced to wander over the face of the globe for almost two thousand years? Why—with such savage persecution rife in so many countries of Europe, Asia and Africa, must the very victims of that hellish persecution, divide themselves into Laborites, Mizrachi-ites, Groups A and B, and other disrupting categories? Can there be no unity among Jews even when the flashing sword and stark hunger are their inevitable lot?

These questions, and more, troubled us. It is true that when the United States, this glorious country of ours, was established, there was strong diversity of opinion among its inhabitants. And when the Constitutional Convention was held in Philadelphia in 1787, it took almost four months of constant arguments among our most illustrious patriots before the new constitution could be fashioned. But the dangers that faced the new American republic in 1787 were nothing compared to the awful fate that hangs over weary Israel in 1935. And the Jewish sky becomes more and more clouded every hour by the unrelenting fanaticism and the unrelenting bigotry of our far-flung enemies. Is this the time for bickering and factionalism?

Such were our depressed thoughts when, from the four corners of the earth, you gathered in Switzerland last month. Nor were we reassured

by the early bulletins which emanated from the Congress and were published in the daily newspapers. “Labor has majority of delegates”. And so on. Despairingly,—and so on.

But finally came the heartening news that the Congress had closed its sessions in a burst of glory, with differences adjusted, and with constructive legislation adopted. At last, peace in the Zionist ranks!

Now—peace may mean many things. And it may be bought at too high a price. There is that peace which results from slavish submission to the superiority of numbers. Yet at the Congress at Lucerne, although Labor had a working majority, wisely and generously did not attempt to coerce the other delegates into advocating its own policies. “Not by strength, nor by might, but by MY spirit” seemed to guide your deliberations.

MIZRACHI, too, displayed statesmanship of a high order in its justly-determined effort to safe-guard the sanctity of the Sabbath in Eretz Israel. An irreverent Holy Land, flagrantly disregarding the cardinal principles of our faith, would be a horrible negation of all that our ancestors had prayed for and sacrificed for throughout the centuries. Zion without the Torah would be a hollow mockery, controverting the prophetic utterance, “For from Zion shall go forth the Law”. And Labor, realizing that without a weekly day of rest, the Jew would sink gradually to the level of the beast of burden, and would remain ignorant of that culture and civilization which alone justify his existence, had the vision to cooperate in evolving a possible solution to this vital problem.

“Zion must be redeemed through righteousness” thunders the Bible. Nor would any honorable Jew have us act otherwise. And so the just and friendly treatment of the Arabs duly occupied your thoughts. Not for us to mete out to others the injustices that have been inflicted upon us from time immemorial.

Nor was that all that demanded your earnest contemplation and decision. The deep-seated yet ever-growing menace of

those grasping, greedy Israelites who refuse to employ any fellow-Jews solely because cheap Arab labor enriches their coffers; England's restriction of Jewish immigration, at the same time freely permitting hordes of Arabs from the surrounding countries to flock into Palestine; the High Commissioner's unreasonable insistence upon a legislative assembly even though a tremendous number of the Arabs is illiterate and not politically-minded;—these problems, too, required a will and a foresight of deepest calibre. To bait and taunt and flout England would have assuaged our righteous indignation and mitigated our keen disappointment. But would it have furthered our dreams of a rejuvenated, ever-growing Eretz Israel?

All hail to you, also, for your handling of that grim and evil threat, the German problem! To protect the lives of our brothers threatened with worse than death, and at the same time revealing in no uncertain terms to the Gentile world our complete abhorrence and our everlasting enmity to everything Hitler and his satanic crew stand for, necessitated a counsel and a wisdom of transcending order. Too, it would have been a simpler matter to have settled the question of the transfer of German refugee property into Palestine, by forbidding such an arrangement and by condemning such refugees either to remain in Germany as outcasts and pariahs, or else to crawl to Eretz Israel as paupers and public charges. But you took the broader view, not hesitating to attempt to counteract the machinations of those soul-less Jews who would gleefully profit by the misfortune of the House of Israel. And your castigation of those harpies who would fatten on the sufferings of the Jewish race by engaging in nefarious speculation in Palestinian land, showed your clear awareness of the imminent danger of possessing a country of City-Jews, instead of having a rural population consisting of farmers cultivating their own soil, by their own efforts.

MEN and women of the World Zionist Congress! Three thousand years ago, wise old King Solomon said, “Of the making of many books
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THE PASSING OF A SAINT

By RABBI LOUIS HAMMER

THERE are great moments in life, that stand out like mountain peaks. No matter how far removed we are in time and space, we see them clearly and vividly. They leave indelible impressions upon the mind.

It is such a moment that I experienced in the Spring of 1924, when, at the Brooklyn Jewish Center, I heard an address by the venerable Chief Rabbi of Palestine, Abraham Isaac Hachohen Kook. Eleven years have passed but the memory of it has not faded. To this day, it seems to me, I see the impressive figure, the benign expression, the prophetic look and I hear the profound thoughts couched in mellifluous, poetic language. It was not a mere speech, address or sermon that Rabbi Kook delivered. It was a divinely inspired message uttered by a modern prophet.

If such an impression could be left in a short moment, how great must have been the influence he exerted upon the people with whom he came in daily contact for almost thirty years? No wonder, then, that all Palestine is steeped in mourning, that some 80,000 men, women and children lined the streets as the funeral procession passed. The foremost leaders of world Jewry who were assembled at Lucerne, Switzerland, for the Zionist Congress, paused in their deliberations to shed bitter tears over his passing. Jewry the world over feels bereaved.

What made this man so universally admired, honored and beloved? It was because he admirably exemplified the Jewish spirit. He was the embodiment of our finest national traits, the incarnation of our noblest ideals and aspirations. In him were beautifully blended the spirit of antiquity and modernity, of age and youth. It was for that reason that he could bring into harmonious cooperation fathers and sons, men of different views and divergent opinions. He numbered among his friends and admirers the strictly orthodox as well as the extreme liberals. The former revered him for his scholarship and saintliness, the latter loved him for his broadmindedness and tolerance. He was a source of inspiration, a tower of strength and a mighty unifying force in modern Palestine.

Rabbi Kook was regarded as the greatest Talmudic scholar of this age

and the foremost authority on Jewish Law. This vast erudition he acquired through a lifetime of study. Born in Graiva, near Dvinsk, Latvia, he began his studies at the tender age of four. At six he had already mastered the greater part of the Bible and commenced the study of Talmud. Here he showed remarkable aptitude and in early youth came to be regarded as an "Iluy" (extraordinary genius) by his teachers, who were among the leading scholars of the day. As he advanced in his studies his fame spread. He was called to several rabbinical positions in Russia. In 1904 he became Rabbi in Jaffa, Palestine, where he remained till 1916. He was then invited to occupy a pulpit in London. After three years he was recalled to Palestine to become the Chief Rabbi of the Holy Land, a position which he held until his death.

True to Jewish tradition he was not satisfied merely with the attainment of scholarship. His aim was to disseminate learning. This goal he achieved when he established the great Yeshiva in Palestine which bears his name, and over which he presided. It is now the most famous Yeshiva in the Holy Land. He also presided over the Beth-din Hagodol, which since 1928 has been considered the Jewish Supreme Court of Palestine. In this capacity he revealed his learning, wisdom and ingenuity. His decisions were hailed as masterly and as partaking of the wisdom of Solomon's judgment.

FAMOUS as Rabbi Kook was as a scholar, he was equally renowned for his piety and saintliness. It was said of him that he was more pious than the *Shulchan Oruch* (The Code of Orthodox Ritual). He observed not only the minutiae of Jewish law but of Jewish custom as well. Yet he was not extreme or fanatic. He did not attempt to impose his strict conduct upon others. On the contrary, he was very liberal in his interpretation of Jewish Law. It was mainly through his decisions that labor was permitted in Palestine during the Sabbatical Year (*Shmitah*). In this respect he was a disciple of the famous sage Hillel, who believed that law must be adapted to life.

One might think that a man engaged in scholarly pursuits would lead a hermit-like and cloistered existence. But not so Rabbi Kook. He did not confine himself to the "Four ells of the Halacha." He actively participated in Jewish life. He spent much time and energy in raising funds for schools and academies not only in Palestine but in the *diaspora* as well. His trip to America in 1924 was for that purpose. But what engrossed his attention in particular was the upbuilding of Palestine. This love for the Holy Land became a passion with him. It transcended every other interest. In his early manhood, when still in Russia, he became a member of the *Chovevei Zion* (Lovers of Zion) movement, at a time when such affiliation by an Orthodox Rabbi was looked upon askance and fraught with danger. When in 1924 he came to Palestine he threw himself heart and soul into the work of building and restoration. He encouraged colonization and actively participated, together with a few other Jews, in founding the settlement that later grew into the famous city of Tel Aviv.

IT was this love for Palestine and the desire for its restoration and rehabilitation, that made him so humane and tolerant towards the *Halutzim*. When on one occasion complaints were brought to him that the pioneers were not observant and that they violated Jewish law, he replied: "When Solomon was building the Temple, ordinary workmen, carpenters, masons, etc., were permitted to enter the Holy of Holies, a place where not even the High Priest could enter at all times." Building Palestine he thereby implied, was a sacred work, the greatest *mitzvah*. Since the *Halutzim* had that merit to their credit, he was tolerant and condoned their laxity. In time, he hoped, matters would adjust themselves.

In spite of his rare genius and valuable attainments, he was modest and humble. His humility showed itself recently when Palestine Jewry was preparing to celebrate his seventieth birthday. He summoned the members of the arrangements committee and made them promise not to hold any

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WILL THE UNITED STATES GOVERNMENT PROTEST AGAINST NAZI PERSECUTIONS?

An Interview with Congressman Emanuel Celler

By JOSEPH KAYE

CAN the Jews of America hope that the government of the United States will officially protest against the Nazi racial and religious oppression?

They can hope, but the chances of this hope being realized, are small.

This was the impression gained from a talk with Congressman Emanuel Celler, who has been most active in Washington in the cause of arousing national sympathy for the plight of his German brethren.

"Any number of resolutions protesting Germany's actions have been offered in Congress by both Jews and gentiles," he said, "but when they were referred to the Foreign Affairs Committee—as they naturally would be—they were choked off by Congressman McReynolds, of Tennessee, the Chairman, under instructions from the State Department."

In the State Department the Assistant Secretary Carr is against such resolutions, and Mr. Carr is influential enough to have his way. He has been in the department for twenty-five years.

Incidentally, Mr. Carr is not sympathetic to the Roosevelt regime.

Another obstacle in the way of an official protest is that certain degree of indifference which people have towards things which do not immediately concern them. Until the religious persecution of the Nazis struck the Catholics acutely, Mr. Celler says, there was no great depth of indignation in Congressional circles against the barbarism of the German government. Mr. Celler thinks that this condition is quite normal. And of course it is. It is they who are injured who cry first.

The Washington situation ought to serve as an object lesson to those among the Jewish leaders who have been orating for a "United Front" and blaming the continued German pogroms on the independent protest actions of the Jews. If the Jews had united with the Catholics, with the Protestants, with the Masons, with the Marxists, they say, the resulting avalanche would have made itself felt in Munich and Berlin.

The fact is that no protest against an outrage can be as forceful as the protest of the victim. When there are several victims the accumulation of individual protests, each made penetrating by hurts actually felt, gain the strength necessary to impress.

Mr. Celler believes that Jews and their sympathizers have been pussy-footing too much to date. It is time that they rose up to real action.

"Don't you think they run the risk of antagonizing non-Jews in this country by this activity?" the writer asked the Congressman, bearing in mind the many warnings to this effect issued by leaders.

"No, I don't," replied Mr. Celler. "Most Congressmen are not Jews, and sentiment must be created."

The sentiment Mr. Celler refers to is the sentiment that would bring the country generally to a realization of the crimes perpetrated by the Nazi government against Jews.

The President, Mr. Celler is convinced, is in favor of an official protest. The Congressman understood this from several talks he had with Mr. Roosevelt, and from the incident of the letter which Acting Secretary of State Phillips wrote to a group of Jewish leaders pleading for an American word to Germany against the persecutions.

THIS letter, the first official expression in the matter, was addressed to representatives of the American Jewish Congress, the American Jewish Committee, the B'Nai Brith, and the Jewish Labor Committee. The text was as follows:

"Sirs:

I have given careful study to the views embodied in the letter of July 26 last, which you presented on behalf of the American Jewish Congress, The American Jewish Committee, the B'nei Brith and the Jewish Labor Committee, with respect to the recent occurrences affecting various religious and racial groups there.

I fully understand your solicitude regarding the experiences which these groups are reported to be suffering in Germany. The concepts of religious

freedom and liberty of conscience for all constitute the most fundamental principles of our own civilization and political faith. This being so, the American people are always sympathetic to the maintenance of those concepts in the United States as well as other nations.

Very truly yours,
William Phillips,
Acting Secretary."

THIS letter, at the President's request, was given to Mr. Celler to make use of in an address before it was made public.

In conversation with the Congressman, Mr. Roosevelt told him that he had revised the note himself, *and that when it was sent to him originally it was in a much milder form.*

The President of the United States has of course the right to make a protest without sanction of Congress, and Mr. Celler believes that so far as Mr. Roosevelt personally is concerned the protest will come if the situation in Germany should be aggravated by some new brutality.

It is only an official protest through Congress and the State Department that Mr. Celler is doubtful of.

Mr. Hull, the Secretary of State, is also sympathetic, Mr. Celler believes, though this seems paradoxical in view of the attitude of the State Department so far. Mr. Hull's wife, it will surprise many to know, is Jewish.

It has always been an intriguing question as to how Secretary of the Treasury Morgenthau stood in regard to a governmental protest to Germany. Some have surmised that he takes the well-known position of a certain section of Jewry that such an American action would be detrimental to the Jewish-gentile relationship here.

Mr. Celler does not know what Mr. Morgenthau's attitude is. Mr. Morgenthau, to his knowledge, has not discussed the matter.

One of Mr. Celler's activities in Washington during the final weeks of the Congressional session was to introduce a resolution to prohibit the granting by the government of funds to defray the expenses of the American athletes journeying to represent their country at the Olympic in Germany.

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Hassidism Finds An English Historian

A REVIEW OF DR. MINKIN'S VIVID PORTRAYAL OF A GREAT RELIGIOUS MOVEMENT

By DR. ISRAEL H. LEVINTHAL

JEWISH literature has been enriched the past month by the appearance of a notable work, which adds lustre to its author and which is being acclaimed as a classic study of the fascinating subject of *Hassidism*.

No movement in Jewish religious life has had such a remarkable influence on its adherents as this mystic, revolutionary uprising of two centuries ago. At the beginning of the nineteenth century, less than fifty years after the death of Rabbi Israel Baal Shem Tob, the picturesque founder of the movement, Hassidism was the dominant faith of the majority of Jews in Eastern Europe. It influenced every aspect of Jewish life,—religious, cultural, social—and yet it must be said that until a generation ago, no true appraisal of this great movement was even attempted. In the latter years notable works did appear in Hebrew and in German, but English readers were still denied a real study of its history, its teachings, its contributions and its failures. The unforgettable Solomon Schechter did give us a glimpse into the nobler aspects of Hassidism in one of his fine essays, but it was only a glimpse.

It is therefore a joyous event that we have now in the English language a work of which it may be said without exaggeration that it is the finest, clearest, most authoritative and most vivid portrayal of Hassidism that has as yet appeared.

The book, "The Romance of Hassidism", may be read for its style alone, for the pages seem to recall the pen of a Ludwig Lewisohn, and the happy phrases and epigrams make you think that you are reading Zangwill. What depth of meaning in such sentences as: "Mysticism is only poetry touched with the sense of God", "To the mysteries of life and death must be added the mystery of human character", "Dancing is religion conceived rhythmically".

But the book, though stylistically of the highest order, holds you by its dramatic tale of the movement from its very inception down to our own day. It starts even before the appearance of the Baal Shem. In the introductory chapter, termed "The Mystic Flight", the author traces the

growth and the development of Jewish mysticism from its earliest days—from the Bible era—down throughout the heyday of Kabbala, in the days of Rabbi Israel of Medziboz. And then through picturesque studies of the

founder and the other great personalities who led this movement, he reveals to us a panorama of Jewish life in Eastern Europe that holds you spell-bound on every page.

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RESOLUTION BARRING U. S. OLYMPIC MONEY

(This is the text of the resolution introduced by Mr. Celler in Congress. It is an unusual document and will prove of historic value.)

74th CONGRESS—1ST SESSION—H. J. RES. 381

IN THE HOUSE OF REPRESENTATIVES

AUGUST 15, 1935

Mr. CELLER introduced the following joint resolution; which was referred to the Committee on Foreign Affairs and ordered to be printed:

JOINT RESOLUTION

To prohibit the allotment of funds for participation of American athletes in the Olympic Games to be held in Germany.

Whereas the German Government has studiously discriminated against Catholics, Jews, liberal Protestants, and Masons; and

Whereas such discrimination has assumed the cruel form of insults, ostracisms, pogroms, and outrages beyond description, so that male and female American participants in the Olympic Games who happen to be Catholics, Jews, Masons, or of certain Protestant denominations, risk possible attacks upon their persons and property by those poisoned by the German Government propaganda; and

Whereas Catholics, Jews, Masons, and certain Protestants, although comprising more than one-third of Germany's population, have not even a remote chance of training, competing, or qualifying for membership on the German teams; and

Whereas many American contestants of the proscribed race or religion, running or competing in a dead heat with a German, might incite the spectators to riot and rowdyism; and

Whereas the Reich has permitted and abetted unsportsmanlike indignities on many of its people, and therefore, firstly, similar indignities might be inflicted on American contestants or spectators, male and female, in the arenas or on Kurfuerstendam; and, secondly, Americans may be denied equality and fairness of treatment in the games held under the auspices of the German officials and thus encourage similar unsportsmanlike and cowardly practices; and, thirdly, American sportsmen should not defile themselves by association with adherents of a government so intolerant and so unsportsmanlike; and

Whereas the principles of true sportsmanship betoken equality and fraternity and fairness: Therefore be it

1 Resolved by the Senate and House of Representatives of the United
2 States of America in Congress assembled, That in order to discourage
3 American participation in the Olympic Games to be held in Germany, and
4 as a protest against the unsportsmanlike attitude of the Reich, no public
5 or semipublic funds, such as Public Works Administration moneys, includ-
6 ing the \$4,880,000,000 heretofore appropriated, shall be allotted or used
7 to defray expenses of any American athletes to participate in the Olympic
8 Winter Games to be held in the Garmisch, Partenkirchen, Germany,
9 February 6 to 16, 1936, or in the games of the Eleventh Olympiad, to
10 be held in Berlin, Germany, August 1 to 16, 1936.

Activities in the Brooklyn Jewish Center

INSTITUTE OF JEWISH STUDIES FOR ADULTS TO OPEN OCTOBER 1st

The third season of the Institute of Jewish Studies for Adults will begin with an Opening Convocation of all classes on Tuesday evening, October 1st, at 8:30 o'clock, promptly.

Rabbi Levinthal, the Director of the Institute, is pleased to announce that Rev. Dr. Isidor Meyers will this year give the courses in Jewish History and Jewish Religion. Rabbi Meyers is a graduate of the Jewish Theological Seminary and is a candidate for his Ph. D. degree from Columbia University, specializing in the field of history. He also did special graduate work in history at the University of Berlin and at the Hebrew University in Jerusalem under a graduate Fellowship which he received from the Seminary.

In addition to the Hebrew staff of last year, we are very fortunate to have Miss Betty Ungar, a graduate of the Hebrew Institute of Cleveland, Ohio, and a member of the faculty of the Center Academy; and Miss Lillie Ru-

bee, a graduate of Hunter College and a post graduate student of the Teachers Institute of the Jewish Theological Seminary and also at Teachers College. The course in Jewish Current Events and Contemporary Jewish Problems will be given by Mr. Lester Lyons, a graduate of City College and of Columbia University Law School, who has made a special study of these subjects.

The other members of the staff, who gave courses last year and who will continue their work this season are: Dr. Michael Higger, Benjamin Hirsh, Emanuel M. Edelstein, Mrs. J. Serbin Beder, Miss Irene Bush, Louis J. Gribetz, and Cyrus Levinthal.

SEASON'S FORUM TO OPEN OCTOBER 28th

The Forum and Education Committee, of which Mr. Max Herzfeld is chairman, has set aside Monday evening, October 28th for the opening of this season's weekly Forums. The Forum will continue on Monday evenings throughout the season.

Plans are now being made for a most interesting season of lectures to be delivered by men and women, prominent in every field of human endeavor. The list of speakers engaged for the season will be announced in subsequent issues of our publication.

COURSE LECTURES TO BE GIVEN ON WEDNESDAY EVENINGS

Under the auspices of the Forum and Education Committee, courses will be given at the Center on Wednesday evenings during the season.

The committee hopes to arrange a number of interesting subjects dealing with problems of psychology, philosophy, literature, drama, etc.

Watch for further details which will appear in the Center publication.

CENTER TO HOLD FIRST CONSECRATION SERVICE NEXT SHABUOTH

An innovation that will undoubtedly be welcomed by all our members is the contemplated Consecration Service which we hope to have in our Center for the first time next Shabuoth.

Rabbi Levinthal has engaged a special instructor who will lead the group of girls, and prepare them during the year for this momentous event in their lives. The group will meet every Sunday morning and will get a thorough grounding in the principles of the Jewish Religion and a fine survey of the important events in Jewish History.

The class is now being organized. Girls who have graduated from the Center Hebrew School and from the Center Academy are eligible at once. Graduates of our Sunday School, and all other girls at least 13 years of age who have had Jewish instruction at home, and are ready to do extra work during the year will also be eligible.

There will be a nominal charge for this instruction, including preparation for the Consecration Service on Shabuoth, of \$6.00 for Center members and \$10.00 for non-members. The first session of the group will be held on Sunday morning, October 27th, at 10:00 o'clock.

Applicants should see Dr. Levinthal, at the Center, on Sunday mornings for further information.

TEACHING HEBREW to the MODERN CHILD

By ALICE M. BRENNAN

Director of the Center Academy

(Reprinted from the Brooklyn Times-Union)

THE wise parent of today, looking toward a future which is most uncertain, will ask himself, "What can I give my child which will fit him better than I am fitted to meet a changing world? What form shall his schooling take?"

A modern school must teach all the old subjects and many new ones, but it must evaluate those subjects in the light of modern needs. Geography and history have of necessity changed during the past generation and their study should not be concerned with petty interests of State boundaries and sources of rivers when there is so much of national interest to learn.

Arithmetic, which was once the very foundation of the school, has been found through scientific studies to be of little value in everyday life. Today science, literature and good language have grown steadily in the needs of modern American life. So the school

which is modern will build its curriculum on values, not tradition.

In the Center Academy of the Brooklyn Jewish Center Hebrew is stressed, but whatever the language may be it should be taught so that it is built around real interests. It should be taught through history, art and the other cultural subjects and as a means to further study.

Above all, it should fit into the general scheme of the school. If the children in a certain group are studying about dairying the Hebrew, too, centers around the study of dairying. Any language to be part of a child's life and become a medium of conversation should follow his interests; be expressed in many forms—music, stories, dramatics—and be part of a large general plan.

No subject should be given to a child unless it provides for his greater happiness and value. The school should show him the world and his own part in that world.

GREETINGS FROM THE OFFICERS

The officers of the Center take this means of wishing the members of the institution a year blessed with health, happiness and contentment.

We are grateful to all the men and women composing the large Center family for their cooperation during the past year. We shall look forward hopefully to continued support which will enable the institution to continue its useful and praiseworthy activities.

Leshono Tovo Tikosevu!

JOSEPH M. SCHWARTZ,
President

HENRY SEINFEL, *Vice-President*

HYMAN AARON, *Vice-President*

MAX HERZFELD, *Secretary*

BENJAMIN J. KLINE, *Treasurer*

ROSH HASHONAH GREETINGS

Rabbi and Mrs. Israel H. Levinthal extend to the families of the officers, trustees, directors and members, as well as to all of the various staffs of the Center, their sincerest prayers and best wishes for a very Happy New Year. May the new year mark the end of sorrow for our people and the dawn of a new era of peace and blessedness.

GREETINGS FOR THE NEW YEAR

In behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes on the occasion of the New Year.

JOSEPH GOLDBERG,
Administrative Director

THE SISTERHOOD'S NEW YEAR GREETING

In behalf of the officers of the Sisterhood, I want to extend to all members of our organization and their families sincere wishes for a New Year filled with happiness and contentment.

We are looking forward to an active season of activities in which we hope to have the fullest cooperation of all members of our Sisterhood.

MRS. PHILLIP BRENNER,
President

CONGRATULATIONS

Congratulations are hereby extended to Mr. Abraham Rosenfeld of 272 Schaeffer Street upon his engagement to Miss Ruth Siegel on September 15.

FINAL REMINDER FOR RESERVATIONS OF HOLIDAY SEATS

The High Holy Days are fast approaching and we want to remind our members and their friends to immediately arrange for their tickets for the coming High Holy Days.

The services in the main synagogue will be conducted by Rev. Samuel Kantor, assisted by the well-known Oscar Julius choir. Dr. Levinthal will speak.

Additional services in the auditorium will be conducted by Rev. William Singer. Mr. Benjamin Hirsh, a member of the faculty, will speak.

ROSH HASHONAH AND YOM KIPPUR SERVICES

Services for Rosh Hashonah will be held in our main synagogue and Auditorium on Friday and Saturday evenings, September 27th and 28th, at 7:00 P. M. and Saturday and Sunday mornings, September 28th and 29th, at 7:00 A. M.

The sermons will be preached at about 10:30 A. M.

Yom Kippur services will be held on Sunday evening, October 6th, at 5:45 P. M. and on Monday morning, October 7th, at 7:00 A. M.

Memorial Services will take place Monday morning, October 7th, at 11:00 A. M.

SLICHOS SERVICES THIS SATURDAY AT MIDNIGHT

Slichos Services will be chanted in our main Synagogue this Saturday night, September 21st, at 12:30 sharp.

The services will be conducted by Rev. Samuel Kantor, assisted by the well-known Oscar Julius choir.

All members and their friends are cordially invited to attend.

ANNUAL SIMCHAS TORAH DINNER

The social season will formally open with our Annual Simchas Torah Dinner to be held Sunday evening, October 20th.

Reservations are now accepted at \$3.00 per person.

The Social Committee, under the leadership of its chairman, Mr. Maurice Bernhardt, is making elaborate plans for a most interesting and enjoyable affair. In addition to an excellent meal served by Messrs. Kotimsky and Tuchman, there will be a fine program of entertainment by prominent artists as well as dancing to the strains of a well-known orchestra.

Members of the Center are cordially invited to make plans now and celebrate Simchas Torah with us.

CENTER SUNDAY SCHOOL OPENING OCTOBER 27th

Registration now taking place

Due to the fact that all of the Jewish Holidays come this year on Sunday, the sessions of our Center Sunday School will not begin until the first Sunday after the Holiday season, on October 27th, at 10:00 A. M.

Rabbi Levinthal has made many improvements in this department, and it is hoped that the parents, whose children cannot attend the weekly school, will avail themselves of the privilege and opportunity to register their children in these religious classes.

There is no charge for tuition to Center members, and a nominal charge of \$10.00 for the entire season to children of non-members.

HEBREW SCHOOL TUITION FEES GREATLY REDUCED

In its desire to encourage a greater attendance in our Hebrew School, the Committee on Hebrew Education of the Center, has decided to make a drastic cut in the tuition fees during the coming year.

In the daily Hebrew School, the tuition fee will be \$65.00 per year (two terms) to children of Center members, \$75.00 per year to children of non-members. The charge in the Three Day a Week School (for girls) will be \$50.00 per year (two terms) to children of Center members, \$55.00 per year to children of non-members.

The school of the Center is recognized as one of the finest in the city. Registration for this term is now open. Please call at the school office and register your children as soon as possible.

EXPRESSION OF CONDOLENCE

Our sympathy and condolence are extended to Mr. Paul W. Katz upon the death of his father on Friday, September 13th.

THE SABBATH

Kindling of Candles at 6:42 P. M.

Friday Evening Services at 6:15 P. M.

Sabbath Morning Services at 8:45 A. M.

Mincha Services at 6:00 P. M.

Class in Ein Yaakob under the leadership of Mr. Benjamin Hirsh at 5:00 P. M.

DAILY SERVICES

Morning Services at 7:00 and 7:30 A. M.

Mincha Services at 7:00 P. M.

FIFTY YEARS OF HAPPY MARRIED LIFE



HENRY HOLTZMANN



MRS. HENRY HOLTZMANN

Mr. and Mrs. Henry Holtzmann celebrated their fiftieth wedding anniversary at the Center on Sunday, Sept. 1.

RABBI LEVINTHAL'S BOOK ON "JUDAISM" TO BE PUT INTO BRAILLE FOR BLIND

The publishers of Rabbi Levinthal's new book, "Judaism—An Analysis and an Interpretation", have recently been informed that this book is now being transcribed into Braille for the use of sightless readers. The work of trans-

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Abramson, Abraham
Unmarried Lawyer
Res.—429 Snediker Avenue
Bus.—56 Court Street
Proposed by Charles Karron and Abe Pollack

Ehrenpreis, Dr. Bernard
Married Physician
Res.—576 Eastern Parkway
Bus.—576 Eastern Parkway
Proposed by Mack Sarnier

Fein, Hyman
Widower Manufacturer
Res.—451 Kingston Avenue
Bus.—284 Furman Street
Proposed by Meyer Rogoff and Henry Seinfel

Gray, Dorothy
Unmarried
Res.—1496 President Street

Halper, Aaron
Married Certified Public Acc't.
Res.—1598 Carroll Street
Bus.—1440 Broadway
Proposed by William I. Siegel

Jaspan, Joseph
Unmarried Attorney
Res.—645 Eastern Parkway
Bus.—32 Court Street
Proposed by Morris D. Wender

Joseph, Joseph
Married
Res.—143 Sullivan Place
Proposed by Louis Kotimsky

Klein, Jacob
Married General Contractor
Res.—773 Howard Avenue
Bus.—773 Howard Avenue
Proposed by Hyman Aaron

Koven, Herbert M.
Unmarried

cribing is in charge of Rabbi Harry A. Breirs, chaplain of the Jewish Blind. Rabbi Levinthal's book is among the first of a list of books of Jewish content that have been selected for the benefit of the Jewish blind.

SEASON'S FIRST SOCIAL MEMBERSHIP MEETING WEDNESDAY EVENING, OCTOBER 9th

The first of the monthly Social Membership Meetings of the Center will be held Wednesday evening, October 9th.

Following a short business meeting, there will be an interesting program of entertainment, and refreshments will be served.

Admission will be limited to members of the Center upon presentation of their membership cards for the current year.

Res.—1355 President Street
Proposed by Dr. Benjamin Koven

Pelver, Dr. Louis
Unmarried Physician
Res.—177 Kingston Avenue
Bus.—177 Kingston Avenue
Proposed by Maurice Bernhardt and Dr. Abraham Bernhardt

Samuelson, Lester
Unmarried Manufacturer
Res.—235 East 93rd Street
Bus.—38 West 32nd Street
Proposed by Milton Samuelson

Shack, Dr. I. Edward
Married Physician
Res.—985 Park Place
Bus.—985 Park Place
Proposed by Hyman Aaron

Siegler, Dr. Samuel L.
Married Physician
Res.—536 Saratoga Avenue
Bus.—536 Saratoga Avenue
Proposed by Dr. R. Finkelstein

Tanner, Harry R.
Married Printer
Res.—920 St. Marks Avenue
Bus.—532 Broadway
Proposed by Ben Gunther and Louis A. Kantor

Weisman, Estelle
Unmarried
Res.—446 Kingston Avenue

Weisman, Ruth
Unmarried
Res.—446 Kingston Avenue

The following has applied for re-instatement as a member:

Palevsky, Philip
Married Curtains
Res.—1166 Eastern Parkway
Bus.—23 East 26th Street
Proposed by Henry Seinfel

EMANUEL GREENBERG,
Chairman Membership Committee

SIYUM HATORAH AT THE CENTER

Mr. Hyman Fein of 451 Kingston Avenue has donated a Sefer Torah in memory of his beloved wife Helen who died on July 26th. The official presentation of the Sefer Torah will take place at the Center on Sunday evening, September 22nd, at 7 o'clock. All members of the Center and their friends are cordially invited.

GOLF TOURNAMENT PLANNED

Under the auspices of the Social Committee, a Golf Tournament is being arranged for Sunday, October 27. The tournament will take place at the Idlewild Beach Golf Course, Jamaica, Long Island.

The Committee is anxious to hear from all golf players who are interested in participating. Please leave your name at the office.

HOW JEWISH ARE THE ETHIOPIANS?

(Continued from Page 6)

word *Palash* is an Aramaic one and denotes wandering, or being in exile. If it were not for the idealism and self-sacrifice of Dr. J. Faitlowich, of Geneva, who some thirty years ago went to live for several years among the Falashas, this branch of the Jewish tree would have fallen into decay. We can only give here a very brief account of the history and life of this people.

According to their tradition, they came to Ethiopia in the reign of Maqueda, the Queen of Sheba. They claim to have introduced the worship of the God of Israel in Ethiopia, which supplanted the idolatries of that country. They call themselves *Beta Israel*, the house of Israel and lead a very clean, moral life. They do not intermarry and no native may even enter their houses. Their religion is strictly monotheistic and together with the rest of the Jewish race they stubbornly adhere to the romantic belief in the coming of the Messiah, who will be a descendant of the House of David. Despite the oppression of the surrounding population, they have remained physically, morally and intellectually superior to the other natives.

Their *Masgid*, or House of Prayers, consists of a *Kudus Kudusam* (*Kodesh Kodashim*), Holy of Holies and a sanctuary; admittance to the former being only allowed the *Hahon* or Priest, while the latter serves as a praying place for the population. Near the *Masgid* there is a stone altar upon which sacrifices are offered. The men pray separately from the women, and the ceremonials are accompanied by the playing of certain musical instruments and the burning of incense. Sabbath-day is a real day of rest and rejoicing for the Falashas: they spend most of the day in the synagogue, where the Sabbatical meal is eaten in common, rich and poor partaking of it. The Falasha never fails to wash his hands before and after the meal, nor does he forget to recite a benediction before and after the repast. The circumcision operation is performed on the eighth day after the birth of the child, and if he is a first-born he must be redeemed by money from the priest. The family life of the Falashas is dignified, patriarchal and noble, the women are entirely emancipated and help the men in all their work. They are a very industrious, labor-loving people, and there are no merchants among

them. Even the *Hahon* and the *Debterah* (Priest and scribe) work for their living.

The spoken language of the Falashas is the *Kailina* dialect, but the Bible and the other few books they possess are written in *Geez*. They know nothing of the Talmud, although many of their traditions harmonize with and correspond to the Jewish laws of morals and ethics.

Here is a specimen of their prayer: "Praised be Thou, God of Israel, God of Abraham, God of Isaac, God of Jacob, God of the whole earth. God, give us Thy blessing. Keep our going-out and our coming-in, Thou who are the keeper of Israel. Keep us in peace. Let the whole earth praise Him. Amen."

DR MINKIN'S "HASSIDISM"

(Continued from Page 10)

What a figure for a character study is this peasant-like founder of the great faith! To quote our author: "It is a pity that Thomas Carlyle had never heard of Rabbi Israel Baal Shem Tob for he would have found him a man after his own heart. His character and personality might have overcome the aversion which the Scotch philosopher felt for his race". About no other figure in history, not even that of Moses, has Jewish imagination woven a more fantastic texture of fables than about the unique and richly colored life of the founder of the Hassidic faith. Unraveling the many legends that have come down from his adoring disciples, our author presents to us an historical portrait of this man which wins your admiration and reverence.

In like fashion he deals with Rabbi Dob Baer, the "Preacher of Meseritz", who succeeded the Baal Shem, and whom he terms the "architect of Hassidism". Perhaps the most revealing study is that of Rabbi Levi Yitzhok, the great lover of the Jewish people. "Levi Yitzhok loved God and loved Judaism, but his love for the Jews surpassed his love for both".

What a dramatic tale is presented to us in the chapters that deal with Rabbi Sheneir Zalman, the Rabbi of Ladi, the hero and the martyr, "the most eminent thinker produced by Hassidism, and in whom philosophy fraternized with feeling".

What a thrill you get as you

read of Rabbi Naham Bratzlav, the poet of the movement,—he who loved Palestine with such a passionate devotion that "he could not bring himself to breathe the atmosphere of the country for fear that he was not worthy of it".

But the author is not content with merely giving us a picture of Hassidism through its outstanding personalities. He gives us a penetrating study of the very structure of the movement, analyzing its priceless gifts to the Jewish people and to the Jewish faith, revealing to us why Hassidism, with all its defects and failings, "has established its claim to the attention, even the love, of the Jews".

The writer of these lines is still under the magic spell of the glorious story as told in this book. He is confident that all who will read it will share that thrill which has come to him.

Will Jews read such a book? It is difficult to answer, for, alas, many tell us that the *People of the Book* has become only a *People of the Check-Book*. Many Jews have lost the sense of appreciation of real and truly great literature. This writer, however, believes with Dr. John Haynes Holmes, who, after reading this volume, said: "Once persuade people to open it and they will not leave it!"

"The Romance of Hassidism" by Jacob S. Minkin. The Macmillan Company, New York \$3.50

THE PASSING OF A SAINT

(Continued from Page 8)

celebrations in his honor but to donate the funds to charity, instead.

From this brief sketch, incomplete and inadequate though it may be, we may be able to understand the type of man Rabbi Abraham Isaac Hachohen Kook was. He was a world-famous scholar and saint, yet man of the world, a great teacher, a profound thinker, brilliant author, an inspiring speaker, a lover of mankind, a humble servant of God and man. We may not see another like him in our generation. But let us hope that his broadmindedness, tolerance and magnanimity will be emulated by other religious and lay leaders, who are interested in the building of Jewish life in Palestine and in the *diaspora*. May his life be a source of inspiration to all of us.

Of Interest To You!

•

THERE is no reason to suppose that any man would deliberately make trouble for his family—but—sometimes neglect does make serious trouble.

EVERY family must select a burial plot at some period of life and how much more comfortable is it to anticipate our requirements by a decision in advance of actual need. The time to purchase a plot is while the family is united, when calm deliberation and sound judgment may control the selection and each member may help in the decision, also while it is still possible to obtain a choice location.

THE Brooklyn Jewish Center's sub-division of the Montefiore Cemetery, just far enough away to be secure against the City's encroachment and at the same time within easy motoring distance of the Center, is conducted along the most modern lines, the park lawn being carried out in every detail.

WE will be glad to arrange for you and your family to visit Montefiore at your convenience.

COMMITTEE ON GENERAL ACTIVITIES TO MEET MONDAY EVENING

An important meeting of the Committee on General Activities will be held next Monday evening, September 23rd, promptly at 8:30 o'clock.

The chairman, Mr. Arthur Joseph, urges the chairmen of committees to be present at this meeting.

PERSONAL

Best wishes are extended to Mr. Saul Liberman, son of Mr. and Mrs. Harry Liberman of 699 Montgomery Street, who was awarded a Cornell scholarship, which he declined in order to attend Yale University.

MR. and MRS.

JOSEPH GOLDBERG

and their Sons

Ephraim and Alvin H.

Extend their New Year Greetings to their friends, relatives and all members of the Brooklyn Jewish Center

An All Year Around Campaign

•

THE Membership Committee of the Center is always "on the job" enrolling new members in the institution.

There is no special season for campaigning for members.

ONE may join at any time during the year and begin to enjoy all the facilities of the building and privileges of membership from the time of joining.

ENROLL now as a member of one of the finest and most active Jewish institutions in the country.

THE rates are moderate:—

\$50.00 per year per family
(includes husband, wife and children up to 21 years of age)

\$37.50 per year for Unmarried Members

\$25.00 per year for Girls

MEN AND WOMEN OF THE ZIONIST CONGRESS—WE SALUTE YOU!

(Continued from Page 7)

there is no end." So, too, in the holding of many congresses and conventions there is no end. One congress cometh, and another congress goeth. Too often they enter the limbo of forgotten events, unwept, unhonored and unsung. But as for you, who wearily wended your way homeward after seemingly endless discussions and fruitless arguments—you deserve well of this and future generations. May each of you be vouchsafed the privilege of seeing the fulfillment of the Biblical descriptions: "... each man under his vine and under his fig tree . . . and none shall make you afraid."

May God speed the day!

WILL THE U. S. PROTEST?

(Continued from Page 9)

The object of the resolution was to prevent American participation in the games. The resolution was referred

to the Committee on Foreign Affairs. Mr. Celler then wrote a letter to Marvin H. McIntyre, Assistant Secretary to the President, registering his opposition to the granting of funds to the Olympic athletes and giving his reasons why.

On September 7 he received this reply:

"September 7, 1935

Hon. Emanuel Celler,
House Office Building,
Washington, D. C.

Dear Mr. Celler:

Your letter of August 15, addressed to the Honorable Marvin H. McIntyre, Assistant Secretary to the President, has been referred to this office for attention.

It is noted that you have been informed that the American Athletic Union may apply to the President for permission to have allotted to it a large sum of money, approximately \$400,000, from funds allocated to the Public Works Administration, to defray the expenses of athletes who are scheduled to participate in the Olympic Games in Germany.

No formal application has been presented to this office. It has been arranged that your letter will be available for the attention of the Advisory Committee on Allotments should an application of this nature be received by this office and sent to the Committee, in which event we are sure that your protest will receive every possible consideration.

The regrettable delay in replying to your letter is occasioned by efforts to obtain more definite information relating to this application.

Sincerely yours,

Thomas P. Carroll,
Special Assistant to the
Executive Director"

Whether Congressman Celler's letter, or the resolution introduced in Congress, will have any effect on the American participation in the Olympics the Congressman cannot say. He is of the opinion, however, that all the agitation against the American athletes going to Germany will fail unless these athletes are given an opportunity to meet elsewhere. They have been training for months for this event and they cannot be disappointed.

Morris Katz Company



Importers and Cutters of
FINE DIAMONDS

The attention of members of the Brooklyn Jewish Center is respectfully directed to the exquisite stock of DIAMOND ENGAGEMENT, WEDDING RINGS and FINE DIAMOND BRACELETS offered by THE MORRIS KATZ DIAMOND CORPORATION at its wholesale offices and salesrooms at 68 Nassau Street, N. Y. C.

Many of their pieces are from liquidated estates and similar sources.

You are cordially invited to inspect their fine stock.

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THE KESSLER FAMILY

wishes you a

HAPPY & PROSPEROUS NEW YEAR

and invites you

TO SPEND THE HIGH HOLIDAYS
(SEPTEMBER 28-29)

at

The Wild Rose Gardens "KESSLER'S"

nestled in the HEART of the Scenic WATNONG
MOUNTAINS of Northern New Jersey.

SPECIAL RATES :: :: ROOMS WITH BATH



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RELIGIOUS SERVICES for the occasion
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a NOTED CANTOR.

DIETARY LAWS and HOLIDAY CUS-
TOMS will be strictly observed.

NOWHERE is the countryside so colorful
and all the outdoor pleasures so refreshing
as at THE WILD ROSE GARDENS

AND

NOW IS THE TIME TO MAKE YOUR
RESERVATIONS! ! !

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OPEN ALL YEAR—EASY TO REACH—ONLY ONE
HOUR FROM NEW YORK

Rosh Hashonah Greetings from the

Consolidated Taxpayers Mutual Insurance Company

HARRY STRONGIN, President



FINANCIAL STATEMENT

AS OF MAY 31, 1935

ASSETS

Cash in Banks, Trust Companies and
On Hand\$250,479.84

BONDS:

United States Government
Bonds \$21,215.50
State and Municipal Bonds 39,663.76 60,879.26

First Mortgage Loans on Improved Real
Estate 290,317.70

Real Estate Owned..... 33,185.00

Premiums in Course of Collection (None
over 90 days old) 60,261.87

Interest Accrued and Other Assets..... 27,369.62

TOTAL ADMITTED ASSETS.....\$722,493.29

LIABILITIES

Reserve for Losses and Loss Expense.\$458,281.00

(This is a fund to meet payments not yet
due on accidents which have already oc-
curred and the expenses in connection
therewith.)

Reserve for Unearned Premiums..... 153,696.62

(This represents premiums not earned on
the date of this statement.)

Reserve for Taxes, Expenses, and Mis-
cellaneous Liabilities 31,545.80

Contingency Reserve 29,448.60

Surplus to Policyholders..... 49,521.27

TOTAL LIABILITIES AND

SURPLUS.....\$722,493.29

CASH AND OTHER LIQUID ASSETS 43% OF TOTAL ASSETS

The Company will be pleased to furnish a complete list of its securities, upon request.

— WRITES —

OWNERS, LANDLORDS AND TENANTS LIABILITY INSURANCE EXCLUSIVELY

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Brooklyn, N. Y. DIckens 2-0262

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OR CHAPEL



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AVENUE . . . BROOK-
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Branch: 125 Varet St.
Phone: PUlaski 5-0167

GERSAM JEWELRY COMPANY, Inc.

DIAMONDS, WATCHES and JEWELRY

Jack April, Prop.



782 FRANKLIN AVENUE

Bet. St. Johns Place & Lincoln Place BROOKLYN, N. Y.

Tel. PRespect 9-2318

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OF THE

BROOKLYN JEWISH CENTER

Chartered by the University of the State of New York

A PROGRESSIVE ELEMENTARY SCHOOL—

Complete curriculum from Kindergarten thru Eighth
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— Combined With —

A fundamental, well-rounded education in Hebrew
and Jewish Culture.

Hours: 8:45 A. M. to 3:15 P. M.

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Hyman Spitz
FLORIST & FRUITERER
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FRUIT BASKETS

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CENTER'S OFFICIAL FLORIST



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NEW YEAR GREETINGS

Mr. Moses Ginsberg

1295 PRESIDENT STREET



extends his best wishes for a Happy New Year to all the
Officers, Trustees, Directors and members of the
Center, as well as to his friends and relatives.

BEST WISHES FOR A
HAPPY, HEALTHY NEW YEAR

are extended by

BRENNER BROS.

60 DIVISION STREET
NEW YORK, N. Y.



*To our friends and relatives we extend our sincere wishes for
a Happy New Year*

MR. AND MRS.
LOUIS BRENNER
and Family
1462 PRESIDENT STREET



MR. AND MRS.
PHILLIP BRENNER
and Family
1416 CARROLL STREET

NEW YEAR GREETINGS

MR. and MRS.

SIMON H. KUGEL

125 EAST 50TH STREET

NEW YORK CITY

extend to the Members of the Center, their
friends and relatives, sincere wishes for
a Very Happy New Year

MR. and MRS.

LOUIS W. BERNARD

and Family

260 BROOKLYN AVENUE

Extend to all their friends and relatives their
best wishes for a Happy New Year

MR. and MRS.

ISIDOR FINE

extend to the Membership of the Brooklyn
Jewish Center and to their friends and
relatives their sincere wishes for a
Happy and Prosperous New Year

MR. and MRS.

JACOB L. HOLTZMANN

extend their best wishes for a
Happy New Year

NEW YEAR GREETINGS

REV. and MRS.

SAMUEL KANTOR

extend to their relatives and friends their
best wishes for a Happy and Healthy
New Year

MISIKOFF BROTHERS

1406 PITKIN AVENUE

extend to the members of the Brooklyn Jewish
Center and their families their sincerest
wishes for a happy, healthy and
prosperous New Year

HON. and MRS.

IRWIN STEINGUT

1333 PRESIDENT STREET

extend to their friends and relatives and the
Jewish community in general their sin-
cere wishes for a very Happy and
Prosperous New Year

KOTIMSKY AND TUCHMAN

CATERERS OF DISTINCTION

extend

to all Members of the Brooklyn Jewish Center
and their families their best wishes for a
Very Happy New Year

WE ARE READY TO CATER FOR ANY JOYOUS
OCCASION YOU MAY BE PLANNING, AND WE
CAN ASSURE YOU OF THE FINEST SERVICE
AT MODERATE PRICES.

NEW YEAR GREETINGS

MR. and MRS.
HYMAN AARON

extend their best wishes for a happy and prosperous New Year to all the Officers, Trustees, Directors, and members of the Center, as well as to their friends and relatives.

MR. and MRS.
NAT A. ARVINS
and Family

extend to all their friends and relatives their sincerest wishes for a Happy and Prosperous New Year

PROF. and MRS.
MAURICE FINKELSTEIN
1030 PARK PLACE

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

DR. and MRS.
MAX GOLDSTEIN
334 NEW YORK AVENUE

extend greetings for the New Year to their friends, relatives and to the Jewish community in general

MR. and MRS.
DAVID GOODSTEIN
1338 CARROLL STREET

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

Mr. GEORGE JABLOW
1340 PRESIDENT STREET

extends to his friends and relatives and the Jewish community in general his sincere wishes for a very Happy and Prosperous New Year

MR. and MRS.
SAMUEL KATZ
1100 PARK PLACE

extend to their friends and relatives sincere wishes for a Happy and Prosperous New Year

MR. and MRS.
FRED KRONISH
and Son

wish their relatives and friends Health, Happiness and Prosperity for the New Year

NEW YEAR GREETINGS

MR. and MRS.
LEIB LURIE
and Family

1451 UNION STREET

extend to their friends and relatives a
Happy and Prosperous New Year

MODERN SILVER LINEN SUPPLY CO., INC.
543 WEST 23RD STREET
NEW YORK CITY

extends best wishes and the greetings
of the Season

PARKWAY POST 61
JEWISH WAR VETERANS OF THE U. S.

extends New Year Greetings and a cordial
invitation to Jewish Veterans to join our
Post. Meetings held at the Brook-
lyn Jewish Center

MR. and MRS.
LOUIS PARNES

1276 CARROLL STREET

extend New Year Greetings to all their
friends and relatives

PARENT TEACHERS ASSOCIATION
OF THE
HEBREW AND SUNDAY SCHOOLS

extends to the Parents, members of the Center
and friends best wishes for a Happy and
Prosperous New Year

DR. and MRS.
HENRY PLOTKIN
883 PARK PLACE

extend their New Year Greetings to
their relatives and friends

Mr. M. MENDEL SCHACHNE
115 EASTERN PARKWAY

extends his New Year Greetings to the members
of the Center, friends and relatives

MR. and MRS.
JOSEPH M. SCHWARTZ

extend to the officers, trustees, Board of Directors
and the entire membership of the Brooklyn
Jewish Center, their best wishes for a
Happy and Prosperous New Year

NEW YEAR GREETINGS

MR. and MRS.

SOLOMON SCHWARTZ

and Family

extend to their friends and relatives best wishes
for a Happy and Prosperous New Year

MR. and MRS.

HENRY SEINFEL

and Family

extend to the officers, trustees, Board of Govern-
ors and the entire membership of the Brook-
lyn Jewish Center, as well as to their rel-
atives and friends, their best wishes
for a Happy and Prosperous
New Year

MR. and MRS.

NATHAN D. SHAPIRO

wish their friends and relatives a

Happy New Year

HYMAN SPITZ

FLORIST

1685 PITKIN AVENUE

extends best wishes for a Happy New Year

JUDGE and MRS.

NATHAN SWEEDLER

194 CROWN STREET

extend their best wishes for the New Year
to all their friends and relatives

MR. AND MRS.

ISAAC LEVINGSON

1320 PRESIDENT STREET

extend their New Year Greetings to all
their Friends and Relatives

THE PHYSICAL TRAINING DEPARTMENT

extends to all members of the Center its sin-
cere greetings for the New Year.

The beginning of the new season of activities
should make us resolve to use the facilities of the
Physical Training Department to its fullest ex-
tent.

The program is so arranged that every member
of the family, ten years or over, may avail him-
self of the health-giving activities.

The Department houses a modern Gymnasium
with complete equipment for all-round physical
development, a beautiful swimming pool, a Turk-
ish Bath including hot and steam rooms, massage
rooms, sun ray, electric cabinet, etc.

For your health's sake, join the Athletic Activities
of the Center!

DAVID B. KAMINSKY, *Chairman*
Physical Training Comm.

NEW YEAR GREETINGS

MR. and MRS.
MAURICE BERNHARDT
and Family
624 Empire Boulevard
extend greetings for the New Year
to all their friends and relatives

MR. and MRS.
MORRIS DLUGASCH
1304 President Street
wish their relatives and friends,
Health, Happiness and Prosper-
ity for the New Year

MR. and MRS.
JACOB EISENBERG
1015 Washington Avenue
extend to their relatives and friends
Happy greetings for the New Year

DR. and MRS.
JOSEPH FELDMAN
668 Eastern Parkway
extend their New Year Greetings
to the officers and members of the
Brooklyn Jewish Center and of the
Talmud Torah of Crown Heights

MR. and MRS.
JACOB A. FORTUNOFF
and Sons
770 St. Marks Avenue
wish their relatives and friends,
Health, Happiness and Prosper-
ity for the New Year

MR. and MRS.
ABRAHAM GINSBURG
576 Eastern Parkway
extend to their friends and relatives
and all the members of the Center
their best wishes for a Happy
New Year

MR. and MRS.
VICTOR W. GLEICHENHAUS
and Leslie
372 Brooklyn Avenue
extend their sincere New Year
greetings to all their friends
and relatives

MR. and MRS.
CHARLES GOELL
extend best wishes for the New
Year to their entire family, friends,
officers and all members of the
Center

MR. and MRS.
SAMUEL GREENBLATT
770 St. Marks Avenue
extend to their friends and relatives
best wishes for a Happy New Year

— Compliments of the Season —
Mr. FRED HOLLANDER

MR. and MRS.
JOSEPH JACOBS
175 New York Avenue
wish their friends and relatives
Health, Happiness and Prosper-
ity for the New Year

MR. and MRS.
AARON LEWIS
1482 Carroll Street
extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
HARRY LIBERMAN
and Family
699 Montgomery Street
wish their relatives and friends a
Happy and Prosperous New Year

Mr. JOSEPH SABEL
extends his best wishes for the New
Year to all his friends and relatives

Mr. HEYMAN SCHRIER
379 Crown Street
extends to his relatives and friends
his best wishes for the New Year

MR. and MRS.
NATHAN T. SCHWARTZ
and Family
wish you and yours a Happy and
Prosperous New Year

May the New Year bring you
Health and Happiness

MR. and MRS.
LOUIS SIMON
1373 Carroll Street

MR. and MRS.
SAMUEL S. WEISBERG
9 Prospect Park West
extend to their friends and relatives
their best wishes for a Happy
New Year

NEW YEAR GREETINGS

MR. and MRS.
R. ALBERT

763 Eastern Parkway
wish their relatives and friends a
Happy New Year

MR. and MRS.
BENJAMIN BREIER

wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
CHARLES DILBERT

345 Woodbine Street
extend New Year Greetings to all
their relatives and friends

MR. and MRS.
HARRY DILBERT

1333 President Street
extend their best wishes for a
Happy New Year

MR. and MRS.
M. FABRIKANT

640 Empire Boulevard
extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
JOSEPH FELDT

and Family
288 Crown Street
extend their New Year Greetings
to friends and relatives

MR. and MRS.
CHARLES FINE

763 Eastern Parkway
extend best wishes for the New
Year to all their friends and
relatives

DR. and MRS.
R. FINKELSTEIN
and Family

576 Eastern Parkway
wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
HARRY A. FREEDMAN
and their children

1522 President Street
extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
A. GOTTLIEB

1601 Carroll Street
extend New Year greetings to all
their friends and relatives

MR. and MRS.
MORRIS GRODEN

wish all their relatives and friends
a Very Happy New Year

MR. and MRS.
NATHAN GROSSMAN

1035 Washington Avenue
extend their best wishes for a
Happy New Year to their
friends and relatives

MR. and MRS.
MAX H. HAFT

465 Crown Street
extend their best wishes for a
Happy New Year to all their
friends and relatives

MR. and MRS.
NATHAN HALPERIN

748 St. Marks Avenue
extend their New Year Greetings
to their friends and relatives

MR. and MRS.
DAVID HALPERN
and Family

1540 Union Street
wish their friends and relatives a
Happy and Prosperous New Year

MR. and MRS.
HENRY HOLTZMANN

147 West 70th St., New York City
extend their New Year Greetings to
their friends and relatives

MR. and MRS.
JOSEPH HOROWITZ

225 Eastern Parkway
extend New Year Greetings to all
their friends and relatives

MR. DAVID B. KAMINSKY

368 Eastern Parkway
extends his New Year greetings
to all his friends and relatives

Mr. BENJAMIN KAPLAN

1632 Carroll Street
wishes his friends and relatives a
Happy and Prosperous New Year

MR. and MRS.
BENJAMIN J. KLINE

1354 President Street
extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
PHILIP L. LIPSHUTZ

and Sons
1387 Carroll Street
extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
ISADOR LOWENFELD
and Sons

258 Sullivan Place
extend their New Year Greetings
to their friends and relatives

MR. and MRS.
SAMUEL NICOLL

431 Brooklyn Avenue
wish their friends and relatives a
Happy and Prosperous New Year

MR. and MRS.
HYMAN RACHMIL
and Children

1056 President Street
extend to their friends and relatives
their best wishes for a Happy
New Year

AN OPEN LETTER FROM MR. and MRS. BRENNER

Milton Hertz Esq.,
16 Court Street,
Brooklyn, N. Y.
Dear Mr. Hertz:—

Allow us to congratulate you most sincerely upon your nomination for County Judge on the Republican ticket. It was indeed a splendid choice for which the citizens of Brooklyn should be grateful.

We are confident that the voters will appreciate the fine service which you have rendered to the community and that they will cast their votes for you in the coming election.

For the past fifteen years we have watched your work in behalf of the Brooklyn Hebrew Home and Hospital for the Aged, as its counsel and particularly as the president of the Men's Group of the institution. Our close association has given us an opportunity to admire your sterling qualities, your sound judgment and your devotion to the needs of the community. We have no hesitancy in saying that, if elected to the office you are now seeking, you will, without a doubt, be a credit to the bench and to the Borough of Brooklyn.

We want to assure you of our readiness to be of service to you in your campaign by urging our friends to vote for you and thus help to elect you to the office of County Judge.

Cordially and sincerely yours,
MR. and MRS. PHILLIP BRENNER

(*)

MR. and MRS. MORRIS ROSENFELD

354 New York Avenue
extend to their friends as well as to
all the members of the Brooklyn
Jewish Center a Happy New Year

MR. and MRS. SAMUEL ROTHKOPF

546 Crown Street
wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS. ABRAHAM SHAPIRO

725 St. Marks Avenue
extend to their relatives and friends
their best wishes for a Happy and
Prosperous New Year

MR. and MRS. WILLIAM I. SIEGEL and Children

1602 Carroll Street
wish their friends and relatives a
Happy and Prosperous New Year

MR. and MRS. JOSEPH STARK and Family

789 St. Marks Avenue
extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS. SAMUEL STARK and Family

693 Montgomery Street
extend to their friends and relatives
best wishes for a Happy New Year

MR. and MRS. MORRIS D. WENDER

1191 Carroll Street
extend to their friends and relatives
best wishes for a Happy New Year

MR. and MRS. HARRIS WEINGOLD

1322 Carroll Street
extend their New Year Greetings to
their friends and relatives

MR. and MRS. I. WIENER

68 Sterling Street
extend New Year Greetings to their
friends and relatives

MR. and MRS. ALBERT WITTY and Irwin

240 Crown Street
extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS. HARRY ZIRINSKY

550 Crown Street
extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS. ALEX. BERNSTEIN and Family

1503 President Street
Best wishes and a Happy New
Year to all Center members
and friends

In this period
of Good Wishes and
Friendly Thoughts

THE
TREE-MARK SHOE COMPANY

confident that it has made every effort
to serve its clients well
ends the old year with
satisfaction
and the expectancy of continued
favors from its friends
and
wishes everyone

A Very Happy Holiday



TREE-MARK SHOE COMPANY
6 DELANCEY STREET NEW YORK